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1578/175

LETTER
TO
MAJOR DOYLE,
ON THE
PRESENT STATE
OF THE
CATHOLIC QUESTION.

Player. I trust we have reform'd that, *indifferently* with us.
Hamlet. Oh ! Reform it *altogether*.

SHAKESPEARE'S HAMLET.

DUBLIN:
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M.DCC.XCIII.

A
L E T T E R
T O
M A J O R D O Y L E.

MY DEAR SIR,

EXCLUSIVE of our friendship, there is no one to whom I can with so much propriety, address some thoughts upon the present state of the Catholic Question as to you: I believe you were the first man, who in Parliament boldly declared that sentiment, which had panted for utterance in so many hearts; that the Catholic should be made free, not by half

A 2 compliances,

compliances, but entirely and *bonâ fide*. This I know has been always your opinion; it has lately become mine: Early prejudice had quenched my genuine feelings on the subject, but the clearest conviction has revived them with corroborated energy.

It required a great exertion of that integrity and ingenuity which so eminently distinguish the majority of our House of Commons, to devise a composition of the Catholic claims, which has not satisfied the Catholics; has alarmed the bigotted, discontented the moderate, and disgusted the rational Protestants. If the object of Government was to foment and to disunite, they could not more effectually have pursued adequate means; and as injury is always whetted by insult, they vaunt generosity and claim gratitude. Their preliminary and embryo concessions, even if in the House of Lords they are not strangled by the janissaries of the church, or the mutes of the state, amount according to the most advantageous statement to this, that the Catholics gain every thing *except* the power of being judges and senators. I don't know
how

how to account for the blindness of men, who could run full front, upon the horns of so obvious a dilemma, as that which here looks government in the face : There is, or there is not, danger to be apprehended from the Catholics : If there is, it was madness to give such advantages to our enemies ; if there is not, which is the folly or the wickedness most enormous that leaves chains upon our friends ?

If all the fears and calumnies which the Catholic claims have excited, are founded in fact —if they are hostile to the House of Hanover, and mean to recall the Stuarts from the grave ; (for in the grave only the Stuarts are to be found) —if they think those oaths dissoluble which yet they are too tenacious to swear (for they have only to swear through our barriers to be inside the constitution :)—if their religion necessarily favours despotism, * and if consistently with their religion the Papists foment republicanism

* These two contradictory charges, each of which answers the other, were advanced last session in Parliament, against the Catholics.

—if they are determined to shake those forfeitures of last century, the right of which they disclaim, and under the titles of which they purchase;—if these, and all the other charges adduced against them last year in the House of Commons, be justly imputable to them, what has government done? It has cherished and matured those seeds of mischief, which misfortune had sown in the land, it has braced the arm of treason which salutary caution had enervated, it has put arms into the hand of sedition, given range to perfidy, and abetted rapine by the concession of power.—For all this, and all the consequences of this, are Government answerable to that Country, which they at once alarm and betray. In such a case it would have been much wiser, and more honorable, to have followed the pious and valiant advice, given last year by General Cunningham, and draw swords at once *in the name of God*.

But if this mass of absurd malignity is exploded by all sense, and all virtue; if it only drives in the nursery, or fumes in the cathedral; in what a light is Government exhibited? They
cannot

cannot surely hope to conciliate the Catholics, by engrafting suspicion upon liberality : It is certainly no compliment to say, I am not afraid of you *eatenus*, but I can trust you no farther ; or, I condescend to you so much, but choose to keep the rest to myself : Or what will the Protestants, who are impatient to embrace their excluded brethren, think of those high almoners, who have dol'd out from the defrauded sportula, paltry distributions of their benevolence. It was just up to the virtues and talents of administration, to manage the concessions of one party to another, so as to be upbraided by the donors, and not thanked by the receivers.

There are classes of men, (and possibly of such administration may be composed) upon whom this argument will make little impression ; there are weak, but honest men, who see, or can be made to see, danger where there is none ; and whose conducts are faithful representatives of their folly : There are others, whose heads are too good to be imposed on, but whose hearts are bad enough to affect terror at the imaginations
they

they disbelieve, and to magnify and propagate the productions of their hypocrisy : There were such men at the revolution, and the story of the suppositious child, was urged and circulated by those who laughed at it.—Believe me, Sir, the *alarms* from the Papists, of which we hear so much, are seldom any thing more than another warming-pan.

There is again a third class of men, who may be called political algebraists ; the plain, unconfuseable, and uncommunicable distinctions of right and wrong, cannot satisfy the researches of such men ; they are very simple quantities, mere round numbers, but what becomes of them after undergoing the operations of calculation ? They must be split into fractions, and tortured into ratios ; to be plain, there are many who call themselves moderate, and think themselves wise men ; who will shake their heads and say, “ it “ is very proper to relieve the Catholics to a certain degree, but that is no reason they should “ have every thing : We do not know (which “ I believe) what they may do : It was very hard
“ on

“ on them, but one cannot say how far they were
 “ dangerous; God forbid they should have all
 “ they ask; we must consider things by parts;”
 it sometimes too finds better language, and we
 hear with all the mysteriousness of an oracle,
that Catholics may be in the State, but they must not
*be the State**. But this timid circuitous cau-
 tion ends exactly where it began, and has ad-
 vanced not a step after prancing its hour like a
 shew horse in the circle. “ Why what a frosty
 “ spirited rogue is this, *says Hotspur*, I could di-
 “ vide myself and go to Buffets, for having moved
 “ such a dish of skim milk, to so honourable an
 “ action.”—Put the talk of these luke-warm *half*
 men, into the argument it flies from, and is it
 any thing more than this? I fear such a man
 will attempt my life, therefore I will not trust
 him with a blunderbuss, but I will bespeak his
 mercy, by lending him a case of pistols.

In such questions as these, we must do what
 very few can, *look truth full in the face*, and not
 compound our felonies, by any partial or lateral

* Sir Hercules Langrishe's speech last session.

considerations.—Temporizing is not for great questions—honestly speaking then, what has government done for the Roman Catholics, admitting they have obtained every thing *except the Bench and the senate.*

A great part of Sir Hercules Langrishe's pompous bill of puny relief, consisted in throwing open [the Bar to the Roman Catholics—this mighty favour which extended perhaps to one individual in each gentleman's family, was with its concomitant concessions, magnified into an emancipation and declared the *ne plus ultra* of indulgence: But even this little, government could not do, except in *a little way*: The same peddling policy marks the scheme at large, and all the particulars of it; the cunning of giving in part is the serpentine running pattern of the piece, and the very parts of it, have parts: On this principle is the Bar presented to Roman Catholic genius, stripped of every circumstance, which renders the profession liberal or respectable: There is no pursuit worthy of the mind of man, if its object is denied to his ambition; if the

goal.

goal is fenced in, on an inaccessible eminence, the ardour of exertion is extinguished, enervated vigour faints, and the seeds of emulation perish as they shoot: It has been jestingly said, that in every family, there is a Lord Chancellor, and an Archbishop, but this jest feels the pulse of human nature, and no man ever yet went to the Bar, who totally shut his eyes on the prospect of the Bench; though perhaps he has scarcely ventured to whisper the suggestion to his own heart: But how fares the Catholic barrister? To him are imparted the toilsome slavery, and fordid profits of his profession, but its honors though just within his sight are hung out of his reach, and when with the wings of genius he has sped even to the foot of the Woolfack, he is pinioned in his flight, or checked in his mid course like the generous hound, while some lagging brawler of the pack overtakes him in his career: One would suppose that the Protestant ascendants in this country finding oppression no longer tenable, mean to try the force of insult, how else can we account for this tantalizing and paltry fragment (for it is not a participation) of the Bar? The Catholic is not invited as a guest, he is

treated as a mendicant, and desired to be thankful for the crumbs that fall from our table : What can be the meaning of this mixture of penury in the gift, and insolence in the manner ? Of hanging a log round the neck of the Catholic practitioner, at once to prevent him from rising, and to brand him with the distinction of enlisting him a volunteer in the service, under a specific prohibition that he can never rise higher than the ranks ? That when his wheel like Ixion's is rolled to the top it may return on him for ever to be rolled upon again ; in a word—to sheer his professions of its beams, till unadorned, and unhonoured, it becomes nothing but a trade.

What reason, or rather what excuse, is offered for this, and how is a Papist unqualified (for we must suppose him so since he is incapacitated) from being a judge ; I scarcely think he will be supposed less learned, when given the opportunity of being equally so : there is no tenet of the Catholic faith against understanding Coke upon Littleton : *Cæteris paribus* all men are in this

respect equal, except when the wisdom of the legislature inflames the ardour of exertion in one, by reward, and quenches it in another by exclusion.—Perhaps the rigid integrity of a judge is more to be expected in a Protestant than in a Catholic.—I should wish to see this proved by something more than the assertion; some of the gravest and most respected authorities of the law lived before the reformation, and Lord Coke who esteemed popery and poisoning as equal crimes, did not totally despise the black letter of the popish Littleton.—As to honesty it had been well for the memory of the commentator, if he had left as clean a name behind him, as his author.—It will not escape the sagacity of some wise men, that if Papists could be judges, there would be, in every case that occurred of *Protestant versus Papist*, an obvious and natural partiality from the Bench, in favour of the Catholic. This supposition is founded on a principle, that difference of faith will bias human integrity, of course that religion and morality are inversely as each other, and that in proportion as a man is zealous in the former, he

he must be relax in the latter.—Now even if this happy compliment to Christianity and human nature is founded, it is retortable, and the same premises will warrant a similar conclusion against the Protestant as against the Catholic judge; and yet no one ever thought of a suspicion, at once so silly and illiberal: No lawyer ever attempted to bias a judge by the faith of a plaintiff or defendant, and I believe (except when some advantage was to be taken of the infamous penal code) that it never made a part of a brief or a pleading that either party was a Papist. —If there be one, who says that this reasoning from a Catholic to a Protestant is not conclusive, and that the one will do, what the other will not, let him stand alone unanswered because despised, like that *tall bully who lifts its head and lies*, and let him assert with it, that the Papists of London in 1660, burned their own houses to vex the Protestants.

But we are to look somewhat farther than bad logic, for the motives of this exclusion; it has a very rare foundation in the consistency of administration, it is the natural and reasonable consequence

consequence of shutting Catholics out of the House of Commons: What Protestant lawyer hopes for the honours of the Bench, on the sole plea of his merits in the courts below, before he has established his pretensions in the ordeal of parliamentary purgatory: The Bench, so justly the *Chelsea* of the political veteran, could be very little deserved by those who are forbidden even the honourable service. The Woolfack must relax the labours of the Treasury Bench, and a Catholic barrister who cannot serve government by wielding the law against the constitution, has little claims to that eminence: It is reserved for past political, and the hope of future judicial deserts; and an Attorney General, minister of the House of Commons, is well prepared for the management of fiats on the bench, though they might feel awkward in the hands of a Popish jurisprudent who has been floated up to the honours of the profession, by the profession itself.

Such, Sir, when analized, is the generosity exhibited by government in opening the Bar
to

to Roman Catholics. I think a similar process will discover equal virtue and sense in the concession of the elective franchise, given fully and amply (as Mr. Hobart says) *except* the power of sitting in parliament: This *except* resembles the ecliptical clause in the propositions, which cut off half the globe in a parenthesis: The same dilemma meets government here again. If the Catholic *populace* can safely be trusted with votes for senators, certainly the Catholic *gentry* might have been trusted as senators, and if they are dangerous, neither should have been trusted with any thing. But the gracious, and considerate benevolence of government gives votes and consequence and arms to every fellow worth forty shillings a year in the kingdom, and refuses its confidence to Sir P. Bellew, Mr. Byrne, Mr. Keogh, &c. &c. &c. who hold all the Catholic property and riches in their hands, and having the greatest stake, have the greatest interest in the well being of the country, in short the very persons, whom it would be wisest to make friends and most dangerous to make enemies.

The radical and encreasing decays in our constitution are thus fomented, and multiplied by the warmth of fictitious benevolence; the constitution which always intended a representation of property, because most likely to have an interest in the country's fate, and least likely to be corruptible, has insensibly been, and is daily defeated, by the alteration in the value of money; forty shillings a year was at the time when franchise was limited to it, an income the value of which at this day would make representation more respectable, and of course more independant than it is; what then have you done? (I beg your pardon for seeming to reckon you in the majority.) With the very vice of our government, the very disease which had fastened on its old age, you have infected the country, and by extending this evil to the Catholics, you have under colour of bettering the Papist, radically injured the constitution of the Protestant: Whether the reform in contemplation takes place, or follows the fate of its predecessors, still the mischief done by this measure is the same. You may dam up the corrupt fountain of boroughs, but

the heavy waters of Pactolus can never want a channel to flow in.—Borough-mongers will be succeeded by town-mongers and county-mongers, and all sorts of mongers, and as the Catholics are precluded from all election contests, you have by this means only raised the market upon Protestant monopoly by the addition of Catholic suffrage. This certainty of diffused corruption, though not totally prevented, might have been considerably checked, by dividing the competition between the Protestant and Catholic gentry ; but the bench of Bishops exclaim, what would you have a Popish Parliament ? there would not be a Protestant member returned in Ireland.—To this question there are many answers, first, I do not think that at the end of the eighteenth century it is true in theory, that a Catholic would in all cases vote for a Catholic, merely because he was so ;—I am sure a Protestant freeholder would not act similarly, and I cannot pay my own faith so bad a compliment, as to suppose a Papist more zealous in his creed than a Church of England man : Secondly, I do not think it true in fact.—County influence always follows landed

landed property—the much greater part of landed property is in Protestant hands—and though from the personal majority of the Catholics, both as candidates and voters, there is a plausible inference of this kind; yet when land which outweighs numbers is considered, it will be found to pretty nearly balance the account.—But the shortest answer which can be given is this—*what harm if it was the case?* How would the country be injured if the majority of the House of Commons were Roman Catholics? I am sure I need not laugh with you at *the dangers of the Papists*, indeed government in conceding even what they did, have proved that they fear no danger from the Papists.—What then incapacitates a gentleman of the Roman Catholic persuasion from sitting in the senate of his country? He differs not in species from you or me, if you doubt his integrity on the score of his faith, you libel all Christendom from Christ to Luther: If you consider it merely as he is a man, he is the same as ourselves, nay I should expect more from him *on his enfranchisement* than from a Protestant in parliament: A man newly

restored to a right, or if you will, elevated to a station, is (to use a clear expression) upon his good behaviour; there are many eyes on him, and he thinks there are more, and he will take care not to shew by his conduct in parliament, that he was unworthy to sit in it.—I see then no possible objection left for Parliament to adduce, except that the Catholic and Protestant being in other things equal, a probable superior tenacity and encreased responsibility, were to operate against the former.*—It appears now I trust, that the Catholic *gentleman* owes about the same gratitude to government, as the Catholic *barrister*; his peasant of forty shillings a year has got a shove more towards the constitution than he has—as to the honours of his country he is just where he was before, by the franchise given him he is merely made (as Mr. Curran

* Some silly people are shocked at the *uneducated* Catholic gentry sitting in parliament; what has made them so?—*The penal code*.—Shut out from education and professions, such as did not emigrate, naturally resorted to trade, and farming, and their gentry to fox hunting; but an opposite cause must produce an opposite effect.

said)

said) raw material for parliament, and can just join with his hinds in raising that edifice of representation which he never is to enter.—Thus the Israelites in bondage, made bricks for the palaces of Egypt.

If there were a doubt of the Catholics being good subjects, there is one very simple remedy which will remove it ; *make it their interest to be so*. I do not know any facts in history which so much astonish me, as the peaceful and loyal behaviour of the Irish Catholics for this last century ; It will be read with more surprise than faith, by a remote posterity, that three millions of men oppressed by one, never rose upon their oppressors, and till near a hundred years of slavery were expired, never murmured a complaint of their sufferings : Is it to be supposed then that they will be disturbers in liberty, who have been loyal in persecution ? or that they will be *less* faithful because they have reason to be *more* so ? You see the Catholic claim through a very diminishing perspective, if it throws them off from you as three millions of beggars for your alms,

or

or suppliants for their rights ; turn your glass and behold three millions offering themselves a tower of fraternal strength to your prosperity ; make it their interest to be your brothers and you will find it your own. But alas ! the narrow soul of a monopolist cannot conceive the simplest of mercantile certainties, that his monopoly eventually injures himself. As a politician I would ask you, whether is it wiser to enrich the public stock by an accession of all the hands and hearts of three million, or continue a system of impoverishing oppression, and debilitating persecution ; persecution you may think a hard word, but your disqualification and exclusion and intolerance of your Catholic brother, what was it but *pacific* persecution ? not less, but more grievous, because unresisted, once perhaps a necessary severity to secure the conquest of the few over the many ; but in a moment of no danger, it is naked unqualified persecution, and the statute is only a *less violent* instrument than the rack.

Unfortunately

Unfortunately for the Catholics of Ireland, you were absent from this country, at the debate on Sir H. Langrishe's bill this time twelve-month; if I did not know that you always regret to have missed an opportunity of doing good, I should scarcely lament for you the loss of a scene I know not whether more horrid or ridiculous: It was not known then how strong the Catholic cause was, for it was not known how just it was;—all the antiquated bigotry and illiberal rancour of the days of Queen Anne returned upon us, and came recommended by the eloquence of some gentlemen who have since sung very awkward palinodes of toleration. If you will do yourself the violence to read the speeches, (for they have been thought worthy of a volume) then uttered against our cause, you will find every thing that is false, and every thing that is absurd.—One gentleman says, the Catholics are by no means to be trusted, they have been always disaffected—the Priest can absolve them from their oaths says another—the genius of their faith is persecution, exclaims a third—do you forget (says a Law Officer) King James's

James's parliament which robbed you all of your estates in 1689? Another Hon. Member would not relieve them because of their *multitude*, like the old lady in the play who never gave alms—because there were so many beggars. An Hon. Baronet assured the House, that (*when France had a constitution*) to the southward and wherever the established religion was in a minority (as here in Ireland) if a Hugonot Pastor was found preaching, he was hanged *instantly*, and that in the parish where he resided, there were fifteen thousand Catholics, and he was the only Protestant.—It is not difficult to follow Sir J—'s premises to an *ergò*.—All this nonsense has been of late so often and so fully answered, that it reposes now pretty quietly in the contempt of mankind; but there was one charge brought forward by a gentleman very solicitous about his faith, and who shewed much apprehension of being converted from it; the Catholics says he, are distinguished by their zeal in making proselytes.—This is the precise charge which I should have expected from a Catholic against our religion (if a Catholic was illiberal enough to make any :) If

to hold out our faith to human frailty under all the allurements of profit, and temporal good, and to brand theirs with the discouraging stigma of disqualifications be not a spirit of most practical proselytism, I know not what deserves the name.—While we confine all the emoluments and honours of the state within the precincts of a religious monopoly, we may defy the most industrious zeal of the conclave: The Catholic Priest will in vain exert all the powers of insinuation, and denounce all the terrors of superstition, while the more obvious avenues to the human heart, are assailable only by the Protestant; believe me, our mission must be the most fruitful in converts *and it always has been so.* But when I see the public and triumphant avidity, with which every conformist is received into the bosom of our church, and cherished by its dignitaries; when the legislature holds out infamous seductions to the weak, the corrupt and the necessitous; when each county is taxable with forty pounds a year, to reward every abandoned deserter from the Romish altar; when the Catholics of that county are forced to contribute to the

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profligate

profligate wages of their renegade pastor,—a stipend, the price of honour, and of faith, only to cease on the provision of the traitor in our church, which offers a defiled asylum in one temple, to the wretch who has sold another.—When such practices rouse our indignation, who will object to the Catholic a private zeal for conversion, while we make profelytes ourselves by act of Parliament?

But, Sir, during your absence a phrase was invented, which condenses all arguments on the subject into two words; these words are *Protestant Ascendancy*, and on these, hang all the laws and the prophets of Mr. O—— and D—— D——: They have run away with the mistaken virtues of the former, and in the latter have consummated that connexion, which unites the strepor of the four courts with the bigotry of the chapter. These words were certainly combined for the purpose of confusing ideas, and indeed the combination has very thoroughly succeeded to that effect; however I apprehend, if a man refuses to aid the Catholics of Ireland,

least

least he should injure the Protestant Ascendancy, he is guilty of what logicians call an identical proposition; how would a dictionary writer explain these words—he would say, in the kingdom of Ireland the Protestant is *above* the Catholic, and of course the Catholic is *under* him: Now the very question before you, is *whether he ought to be so?* And the argument offered in the affirmative is, *that he is so.* This is to institute a question and begin the debate by assuming it: It is to state the thing complained of, as an answer to the complaint, and quote the existence of an evil, as an excuse for its continuance. Of this weight exactly, is Protestant Ascendancy.

The language of many on that night, was astonishment that the Catholics were not content; —Have they not protection, trial by jury, &c. &c.? You should thank God you are not like other men (the West India slaves I suppose) or like this publican, your English brother, who is taxed double, and you only as much as the Protestant. This cant which adds insult to wrong, answers itself; we over-rate protection

and undervalue franchise; if franchise then is so little, why not give it, and if protection is so much, why should we not be content with it ourselves? But the pedlar depreciates the market, when he wishes to monopolize it:—Mr. B—— junior, syllogized against giving the Catholics the elective franchise; parliament represents property says he. The Catholics have property.—Ergo parliament represents the Catholics!! In short, Sir, every thing that malice, prejudice, avarice, and folly, and every other bad quality of the human head or heart could dictate, was urged that night against the Catholic; but I hope these things will be no more heard, nay, I will venture to hope for something more. But even if the best is done, much regard is due to the *manner* of doing it, for it is the manner which determines the feelings of the obliged.

This day you come to the reading of the Catholic Bill, and I presume it will neither be curtailed or metamorphosed, as our propositions were some years since, from Mr. H——'s late
sketch

sketch of its intent, nor in any shape be altered—except by universalizing it; but be it much or little, I trust it will be done with a good grace; the appearance of Government towards the Catholics is already ugly enough—last Summer Grand Juries were packed through the kingdom to stifle the infant cause, just swaddled in Sir H—— L——’s cradle; a certain Great Man was particularly active and zealous against the Catholic Pretensions, and has most consistently persevered in his opposition; the country satraps who followed Government in the Grand Jury business, with less consistency now halt after its lame concessions, while the disgust of the kingdom is divided between *his* pertinacity and *their* tergiversation: This business certainly shews not a good face to the world, it is to be hoped therefore that Government will profit by the experience of their own misconduct.

It is very well worth while too, for administration to consider the complexion of the times—throughout the world the public mind has become very brave, but there is something peculiar in the present state of Ireland: We have two bodies of discontented men in this small island,
the

the Roman Catholics eager to participate the constitution, and a violent and numerous republican party as eager to destroy it: If Government is unaffailable in the quarter of virtue, prudence at least might dictate a measure which would conciliate the one body, and extinguish the other. I know there are many, who are convinced that popery and sedition are now a common cause, and indeed the Catholic has been considerably injured by some who have undertaken his defence, and made a stalking-horse of his pretensions; but their respective objects are at right angles with each other, and utterly opposite.—The Catholic prays to be admitted to the constitution, *the United Irishmen* at least such (and that is not a few) who compose the Whigs of the Capital, disseminated a book, which says *there is no constitution*; Mr. Tandy calls himself a friend to the Catholics, yet Mr. Tandy and his corps *July the 14th, 1791*, paraded these streets, bearing a standard with this inscription; *we rejoice not because we are slaves, but because Frenchmen are free.*—If then the Catholics aim at the constitution, and that Mr. Tandy directs their aim,

aim, he invites them to be slaves.—They are indeed very different causes, though the republican faction has wisely laboured to unite them, and perhaps some thoughtless Catholics may be dupes to the artifice ; but the more this is the case, the more it is the interest of Government to conciliate the Catholics, and they cannot be conciliated by half measures, which seem rather extorted than given ; if we prop the constitution with the mass of three millions of men, the republicans and French emissaries will sink into the contempt due to them.—Another cry that abuses our ears, is, that the Catholics abet the *Defenders*, and a committee now sits to examine into it—a committee *can* discover a great deal, especially what they wish to find ;—I believe it was a parliamentary committee who discovered in the last century that the Papists fired London.—I do not consider however, the *Defenders* as petty insurgents ; I am sure they have supporters, and I believe they are to be found in that infamous republican gang, who have polluted the Catholic cause by their interference.—How are we then circumstanced ? there is an insurrection in the
land

land—there is a conspiracy even in the metropolis—there is perhaps an invading enemy hovering round our coast at this moment, and do we hesitate to embrace the Catholic three million, who embosomed in our constitution, would with ourselves be *confident against the world in arms.*

It is a very awful moment for the nation, we have to be thankful for many things, we have a King awakened to the interests of his people, we have an Heir Apparent of the noblest promise, and a people determined on a Rational Reform. On the other hand there is a dreadful example of fedition and division abroad; there are at home dangerous seeds of mischief hourly maturing, and the calamity of an existing war to abet every thing that is bad in our situation: Above all we are to find our way through a mist of prejudices, which have engendered that black and frowning cloud now lowering over us.—May the beams of truth and of justice dispel it, ere it bursts on the land in a deluge of civil blood—and how so well avert the destruction and insure security, as by circulating the life blood of the constitution through

through all its members, not suffer it to stagnate to some one extremity to inflame the part, and mortify the body.

I know, my dear Sir, this cause will find in you, and a few others, all the aids of virtue and talents, and I wish it most devoutly as much success as is due to its merits and its friends ; I have the vanity too, to hope these few hints put together (from the necessity of the case) in much haste will not offend its abler advocates.—Phœdrus tells us, that when the lion was delivered from his toils, the noble beast did not despise the diminutive animal, who had gnawed at the meshes of his net.

I am,

my dear Sir,

Yours very sincerely.

Dublin,
Feb. 18th, 1793.

E

E R R A T A.

Page 12, line 10, for *wheel*, read *labour*, and in line 11,
for *Ixions's*, read *Sisyphus's*

